1:Takakura H-4, 5 (no date) 1960 AB6 Ainu AB6

they had nominal control of Ōu. The name Ezo then became a designation for that immense and dimly known territory comprised of Hokkaidō, the Kuriles, and Saghalien. In this book Ezo means Hokkaidō and the Ezo are the Ainu of Hokkaidō. Sometimes Hokkaidō is called East Ezo in contrast to West Ezo or Saghalien. In lower case, eastern Ezo and western Ezo refer to the eastern and western parts of the island of Hokkaidō. Saghalien is given its standard Japanese name of Karafuto and the Kuriles are properly the Chishima Islands. There is one other geographical term which may puzzle the reader at first unless explained. This is "mainland." This does not refer to the continent of Asia but to the main island of Japan—Honshu—and was constantly used by the Japanese in contrast to "the island" or Hokkaidō. Although all of Japan is insular, time, history, and distance somehow ingrained in the Japanese mind the idea that Hokkaidō was an "island" as against the "mainland" of Japan.

WEIGHTS AND MEASURES

Cloth measure:

shaku = 14.9 inches.
tan = varies from 25 to 30 shaku.

Capacity measure:

10 shaku = 1 gō = .31 pint.
10 gō = 1 shō = 1.58 quart.
10 shō = 1 tō = 3.97 gals. or .49 bu.
10 tō = 1 koku = 39.7 gals. or 4.96 bu.

Distance measure:

1 ri = 2.44 miles.
cho = 5 chains = 119 yards.

Coinage weights (in silver):

1 fun = 5.79 grains.
10 fun = 1 momme = 2.12 drachms.
160 momme = 1 kin = 1.32 lbs.
1000 momme = 1 kuan = 8.28 lbs.

* Coins (average values 1700–1850):

60 momme (silver) = 1 ryō (gold).
4 kan (copper) = 1 ryō (gold).

shu and mon—Minor coins of constantly varying value. Impossible to find equivalents. Mon ran 1000 of a kan. Shu ran by silver weight.

AUTHOR'S PREFACE

of civilization, aborigines and, from the contacts of colonists with natives, there arises the "native problem." The solution to this problem, i.e. "a native policy" is, along with land problems, the greatest concern of a

* The Tokugawa currency was a complex one with shifting units and values and gold and silver coins generally circulated by weight and not by unit value.

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SOCIAL ORGANIZATION

prescribed design and length under her clothing.[1] This is called the *upshoro* (or *upsoro*) *kut*, but in ancient tradition it is referred to as *a-eshimukep*. *A* is an honorific corresponding to the Japanese *O*, and *eshimukep* means 'most hidden thing'. Other names used only by old people are *ishirimauriri* meaning 'sustaining great [or bodily] strength', *raun kut* or *ram kut*, under-girdle or soul or spirit girdle. At first he discovered only three types of *kut*, which were said to indicate three lines of matrilineal descent and were associated respectively with Wakka-ush Kamui, the deity of fresh water, Kim-un Kamui, the bear deity and Rep-un Kamui, the sea deity or grampus. Each type is woven in a particular way, with a definite number of strands and attached tabs, and is made of wild flax (*hai*). Every woman inherits from her mother her type of *kut*; men are supposed to have no knowledge of them and are never allowed to see them; even among themselves women are cautious about talking of them or exposing them. Girls are taught that they must not reveal the secret of their girdle to anyone. At the time of Munro's investigations in the early thirties many young women were no longer capable of making girdles for themselves, and older women had to do it for them when a new one was required. They knew little more than the names of the *kamui* to whom their girdles were dedicated. The *kut* were reputed to have magical powers by means of which women were said to be able to calm a storm, hold back

[1] The following is extracted from a letter dated April 14th, 1934, from Munro: 'There is a special measure for the girdle, as I am informed by two women independently. The girdle, or rather its cord, is measured between the outstretched hands, the cord (*tush*) being held between the end of the thumb and the forefinger. . . . Obviously the span differs in different persons. But there is another source of difference in length. I am told that women of small size measure the difference between the sum of the measured lengths thus obtained and the conventional length for a special deity by a short measure between the shoulder joint and the thumb, while those of large size measure it between the top of the sternum and the thumb. Both these are called *atem* (*at-tem*, half arm's length) though there is a difference of several inches. The length between the outstretched arms is called *shine-tem* or one arm's stretch. They call this now by the Japanese name, one *ken*, which is 6 feet, and would say that a *tush* is so many *ken* and a half. Obviously such measurements are not constant. Moreover . . . the *kut* is strictly private in each family line of matrilineal succession, so increment of difference in length is unavoidable. However, women interrogated separately are quite positive that the length of their own cord has not changed, because the measure was handed down from the sacred ancestral source. Unfortunately, I can find no note as to the age at which girls were first given their girdles, whether a small girdle was given to young girls, and whether the first assumption of the girdle was accompanied by any ceremony.'